Aside from this
work in building and repair, the only significant production 335
of the carpenters is the small chest used by housewives for 322
their goods. Almost every married woman has a collection 322
of "treasures," clothing, jewelry, glassware, and the like, 422
which dates from her wedding (it is, in fact, a part of 415
her dowry, and a significant economic commodity, as it may [583]
include a sizeable sum in gold), and which is displayed
on festive occasions. These goods are stored in wooden
chests, sometimes covered with sheets of tin, and always
brightly painted. Two shops in Rowanduz maintained by
carpenters display a large number of these, and there is
always a demand for them in the event of a wedding. The 412
carpenter's tools and equipment, mattocks, hammers, planes, [439]
chisels, nails, and so on, are almost all imported from
Europe or elsewhere in the Middle East. Wooden biers, and 322
occasionally coffins, for the dead are also made by the [764]
carpenters. Smaller items of wood, such as cradles, are [854]
fashioned in the households of villagers.

The main work of the farriers and blacksmiths is 326
the shoeing of horses, mules, and donkeys. The govern- 231
ment veterinarian attends to the beasts of the civil [232]
service and army, but, although his services are available
to the townspeople, most prefer the farriers who, in
addition to their craft, are thought to be experts in
curing animal diseases. The workshops of both farriers and
blacksmiths, with their diminutive anvils and charcoal
fires, are within the bazar, and the shoeing of a donkey

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responsibility for a group of British officers which had been taken prisoner by her cousin and brother-in-law, Sheikh Mahmud, during the disturbances in that town in 1919. The wisdom of this was demonstrated shortly afterwards when Sheikh Mahmud was captured near the Bazian Pass and, on account of her behaviour, a sentence of death passed upon him was reduced to imprisonment for life[33], which later was rescinded.

Another prominent Kurdish woman, Fātima Khan, is referred to by Edmonds[34]. After her husband's death she administered his estate which comprised eight villages. Elected by the inhabitants of the villages she negotiated, although a woman, with the government authorities.

The information available from various male authors can be summed up as follows: The Kurdish woman is said to possess a far freer position than is the case in other Muslim areas. She does not veil, except in towns and urban surroundings. Monogami prevails. "Love marriages" can occur.

Below I shall describe the extent to which this information tallies with my personal experience as a woman amongst Kurdish women in Southern Kurdistan.

Fig. 5. Peasant woman crushing wheat in a revolving grinder. Topzawa.

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[133]
[243]

Fig. 7. Rice fields in front of the mountains of Kurdistan.

The watercourses and springs

311 condition the siting of the villages. Some deep hits—three in a row—at Topzawa suggest the former
241 use of qanāts. Watercourses and springs are dammed to form basins for the fetching of water and
for washing purposes. Irrigation canals lead across the fields of vegetables and tobacco. In digging
[412] these canals mattocks (E. 2241) and foot ploughs[32], are used. The latter are worked by two men. The
805 foot plough was seen in use down by the Lesser Zab on the terraced rice fields. Around the villages
[137] of Topzawa and Rabawa grow poplars, walnut trees, a few mulberry and fig trees. The hill sides have
245 stunted growths of low oak. Above these villages lie the vineyards, the crop of which is used for
must and dried to raisins. Around the villages of Sergalu, Bulkha and Tawella, which have ample
water, are big fruit plantations with plums, apricots and mulberries. The domestic animals are: oxen
231 and cows, yak, fat-tailed sheep, brown and black goats, mules, donkeys, fox, and swine, horses, with
ducks, fowls and geese. Bees, too, are kept in a hollow and ridden with a cork lid[33]. There are also
big, yellow sheep dogs and fox hunting (wild pig and bear) Persian greyhounds[34]. At 5 a.m. the cattle
233 are driven out of the village from the individual houses by children and old women. During the day
the animals grazing on the slopes are guarded by young men. At 6-7 p.m. the animals are driven back

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to the village, when the cows find their own way to their respective stalls for the evening milking. Sheep and goats are out on the mountains with the village shepherd from the middle of June. I was told in Balkha that his wages were 25 fils — 6d per sheep for six months. Cattle are brought in the vicinity of the village twice daily—about 10 a.m. and 5 p.m.—when the women go out and milk. Sheep and goats are clipped at the end of July. Wheat is sown in January and harvested at the beginning of June. Scythes are not used. Side by side the men of the village advance through the wheat field and cut the straw with a woodenhandled sickle, *dās*, (E. 2243) about 27 cm.s in length. The sickle is held in the right hand. With four fingers of the left hand the men carry four harvesting claws, *qaydx*,[38] (E. 2242) fastened together by metal links. The corn is cut by the men alone, whereas the transport of it to the threshing floor is the women's task[39]. This is done either by the help of a long, plaited woollen rope, *gwīz*, (E. 2244) about 6.80 m. long, or a large-meshed net. The rope is made by the women. The material is natural-coloured yellow-brown, black-brown and white goat and sheep's wool spun on a distaff. The rope is slung aroundа shock of suitable size, the woman lies on her back on top of it, draws the end of the rope over herright shoulder and gets up. The corn is unloaded at one of the village's open, circular, gypsum-glazed threshing floors[40], or in front of one of the houses where the earth is firm, having been rolled witha wooden roller which is also used to press out the

Fig. 9 Harvest implements, sickle (E. 2243), claw (E. 2242), and handmade rope (E. 2244).

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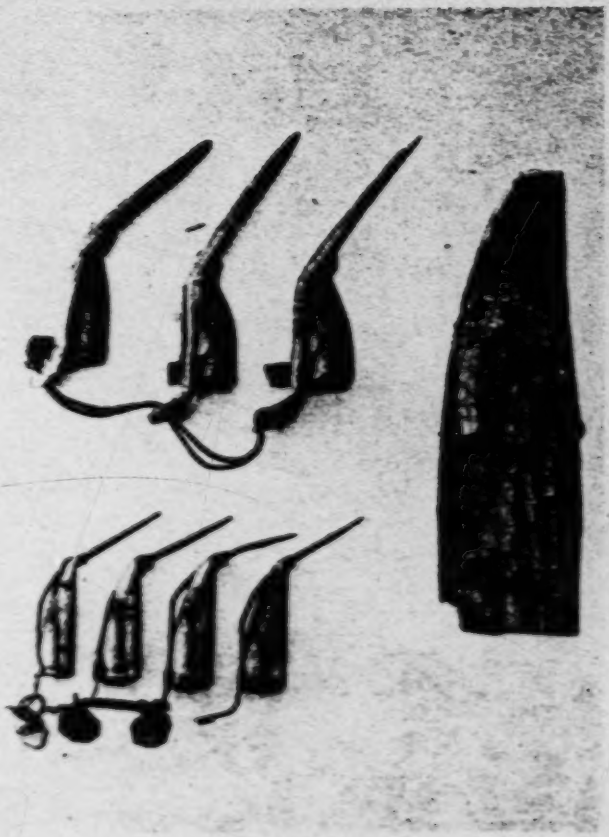

Fig. 9. Harvest claws from different areas. The National Museum of Denmark. Above, Turkish bone claws (M. 566). Below, Kurdish metal claws (E. 2262). To the right, a curved wooden board with rooms for three fingers; from the Luru. Iran. (E. 327).

343 water from the clay roof of the house after rain. Threshing at the open threshing floors takes place from July to October[42]. It can be done in two ways: the one is by driving round the fully-heaped corn[43] three to seven domestic animals, such as donkeys, cows, mules or whatever is available, tied together in a row and treading out the grain. This method was seen used up in the mountains and on the Shehrizur plain between Sulaimani and Halabja. The animals are driven round by men who with

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342 capitals, which were a primitive form of the classical, voluted capital. From this side of the loggia two wooden doors each lead to a rectangular room with large, low-sited glass windows looking out on the loggia, and two windows placed high, facing the courtyard of the family house and the property's outer wall, respectively. All windows had iron bars in front of the panes. A door connected the two rooms which had in their thick exterior walls niches of the same size as the windows. To the area of the guest house must also be reckoned a small cubic clay building on the opposite side of the road, [364] built out over the lower-lying field—a latrine, *alapzâlus*, with a hole in the floor, intended for the male guests of the house. The family's latrine consisted of the garden basin's waste-pipe near the garden wall, and lay in the area of the farm. In the evening the farm's big gate and the narrow wooden door of the family house were carefully locked and bolted. The two buildings were then completely closed off from the guest wing, whose small windows facing the courtyard were placed so high in the wall that it was impossible through them to discern the slightest glimpse of family life in the two other areas of the property.

562 The combination family house and farm formed the frame for the women's daily life and domestic activities. They only visited the guest wing occasionally in order to clean or to receive female guests when the absence of the men provided an opportunity for them to use it for this purpose. A constant traffic went on between the farm and the family house, as the only water supply was the garden basin 313 lying by the north-western corner of the latter, though in the area of the former. This was where all washing took place—food, cooking utensils, clothes and the human body, and, as mentioned, the [364] basin's waste-pipe near the wall was used as the women's latrine. The remarkable thing was that this water basin was also available to a certain number of the village women who here rinsed rice, washed themselves, relieved nature, and, finally, fetched the daily water supply for themselves and their [415] families. This was carried away in clay pitchers, petrol cans or ram's skin containers. Some of these women took advantage of their errand at the basin to enter the area of the family house, either to [252] pay a visit or to use the small transportable revolving stone quern for the grinding of salt, of rice for [412] rice flour, or of boiled wheat grain as a substitute for rice. However, just as many came merely to use the water basin. In the same way that the water basin, which constituted an absolutely essential supplement to life in the family house, lay in the area of the farm, so in a store room of the dwelling house were certain objects whose function suggested that they should be stored in the area of the farm. 343 Things like sickles, ploughs, and the large jar-shaped clay silos, were stored in the dark, windowless [412] store room behind the main living room of the house and only with access from here.

The dwelling house, situated on a clay terrace, dug out of the terrain, with five high steps leading 342 up to it, was of one storey only and had no cellar. It consisted of six rooms, three looking out on the courtyard and three behind. There were no windows in the back and side walls. The most central room looking towards the court represented the niche-like, three-walled *heyvân*. The hard-packed earth floor was here covered by a thin, irregular and inadequate layer of cement. The two side rooms were a step higher than the central room and were entered from it. Both possessed two iron-barred, low-sited, glass windows overlooking the court. The western room had an irregular mud floor, the other a cement floor like that in the central room. In the narrow back wall of this oblong room two [515] steps led up to a small door which opened on a little cupboard-like room, devoid of windows, with

[Text continues top of P. 34 -- analyst]

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Fig. 34. Baking implements: table (E. 2261), rolling stick (E. 2263), baking pillow (E. 2264), and iron spoon (E. 2265). Small wooden spoon for eating (E. 2269) and wooden ladle for drinking (E. 2268).

252 oven, *tandir*[33], or on an iron sheet, *tāwa*[34] or *sāj*. In both cases the woman, who squats on the floor, uses a low baking table, *pīna*[35], cut out in one piece from a large block of wood producing a thick, rectangular sheet with rounded corners and a slightly convex surface, supported by four short legs or blocks narrowing towards the floor (E. 2661, sheet 0.365×0.250, height 0.07 m. – E. 2262, sheet 0.50×0.42, height 0.10 m.).

[416] When baking in the earth oven several women, as a rule three, work together[36]. The lumps of dough are rolled out with a rolling pin, a thin wooden stick about 70 cm. in length, *shōy* (E. 2263)[37], decorated at both ends by 6–7 incised flutes all round. The two women use this implement to roll the dough into quite thin pancakes. During this process the sheet of dough is often lifted from the baking table by means of the stick, more flour being strewn on the surface before the dough is put back to be rolled out still thinner. The skill of the women was evinced in proportion to the thinness to which they could roll out the dough.

The dough is then lifted up, hanging over the stick, and placed on the "baking pillow", *mash* (?), which is shaped like a thick, rectangular pillow and made of cloth. On the one side is an opening

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through which the right hand passes to grip a strap inside, whereby the pillow is held, covering the hand like a thick, padded glove. The baking pillows I saw in different homes were made by the women themselves; they were greasy all over with dough and unbelievably dirty. A baking pillow was brought back (E. 2264) from one of the public Sulaimani bakeries staffed by men. It is circular, diameter 0.338 m. with a circular wooden sheet inside[39].

The baking pillow is used to transport the sheet of dough to the oven. The *tandir* is a fixed installation, a jar-shaped earth oven lined with clay and a vent at the side of the base from which a pipe rises that leads to the floor about ½ a metre from the oven. This oven is about 0.75 m. deep with a diameter of about 0.50. It is heated by a long bundle of faggots being thrust in, and allowed to burn to embers, whereafter the oven can be used for baking. There is room in the oven for two sets of dough sheets at a time[39]. When the sheets are baked they are loosened from the sides of the oven by the help of a stick and laid on top of each other in a flat, circular basket, *sibbil*, made in a spiral winding technique (see E. 2276).

When baking on the iron sheet, *tāwa*, which is not a fixed installation but a loose utensil, I did not see a rolling pin used, and the work was done by one woman alone. The dough balls are clapped flat on the baking table by hand, and then raised in the air between the hands and swung to and fro. The weight of the dough causes the sheets to become larger and longer. When the dough in this way has become as large and thin as possible, it is laid on the baking pillow, held in the woman's right hand, and further pressed and pulled with the left hand. By this process the dough becomes just as thin and uniformly circular as when rolled out by the help of the stick. The woman, who sits on the floor tailor-fashion, has on her right side a fire lit between three stones, the fuel being long branches which are pushed further and further into the fire as needed. Above the stones lies the circular, convex iron sheet with a lug on the edge for suspension purposes. With the Kurds the sheet is placed on the fire with the convex side uppermost. With the baking pillow the dough is transferred to the heated iron sheet[40]. The first dough wafer is baked alone, and is finished by the time the next one is prepared. Without using any stick, just with the hand alone, the bread is removed from the iron sheet and the next dough wafer laid in its stead. The bread first baked is laid on top of it, a layer which retains the heat of the sheet. Finally, the bread "pancakes" baked are laid one on top of another in a flat basket.

The treatment of milk. Cows, sheep and goats are all milked by women, the cows from the side, the sheep and goats from behind[41], whilst a helper, usually a small girl, holds the animal stationary. The milk pail is a metal tub. A small leather sack, 0.40 m. long, *kallak* or *kīsi* (E. 2258), made of a whole tanned lamb or kid skin and closed with a woollen cord around the neck opening, was seen in use in the mountains near Balkha, where the women had gone out to meet the village herd for the evening milking.

Milk, *šīr*, is never used raw[42]. Sheep, goat and cow milk is mixed together, heated to boiling point (or boiled for a moment) in a large, flat-bottomed copper vessel, tinned inside, and then left to cool. When the milk has reached the temperature of the hand a spoonful of the previous day's *māst* is added. The container is covered and stands warm (in the summer in the courtyard) until the following morning, with the result that the heated or boiled milk is transformed into new *māst* or curds. A clay vase, *dīna* (E. 2260), height 0.145 m., diam. 0.17 m., was reported to have been used for the production.

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The buttermilk remaining, that is, whey mixed with water, is called *dūg*. It is a beverage inferior to *māstāw*, but is used daily as a thirst-quencher and a drink between meals. It is acidulous and very refreshing. In the villages it is kept in a leather receptacle similar to the churning sack and, like the latter, closed by a woollen cord around the neck; it is hung up in a shady spot, for example the gate of the courtyard, to cool.

For the cooling of *māstāw* in Sulaimani clumps of snow, kept in pits in the mountains, are used. In the summer this is brought down to the town and sold in the market[50]. In the villages the drink is offered to guests in a common bowl and drunk with the help of a big, carved wooden ladle, *kawlā*[51], (E. 2268), about 0.38 cm. long, of which 0.12 m. is a deep scoop with flat, perforated handle. *Dūg* can be cooked with whole grains of wheat into a porridge, whereafter the liquid is allowed to drain away by spreading the mass over a coarse woollen sack. This mass, stored in a leather sack, can be kept for the winter (seen at Balkha).

The making of tea. In the part of Kurdistan in which I stayed coffee was not drunk. A copper coffeepot, tinned outside and inside, with a beak-like lip and lid and handle of brass 0.19 m. high (E. 2275)[52], was bought in a second-hand shop in the *sūq* in Sulaimani; it was a foreign (Arab) element which I never saw in use. At certain intervals along the highroads were a *čayxāna*, a tea house, where one could stop and be served with tea, *čay*. The making of tea in the house will be dealt with apart from ordinary cooking, as tea besides being a necessary refreshing beverage with which meals ended, being made separately for these occasions, is also offered to guests[53], and in the evening constitutes both a stimulant and entertainment. The preparation and serving of tea conforms to a definite pattern.

As a rule one particular woman in the house attends to the making of tea, sitting cross-legged on a small sheep skin, straw mat or felt rug, *bōdāl*, (E. 2256) about 1.50 × 0.75 m. In front and around her within reach she has all the requisites for preparation and serving. The chief object is the jar-shaped *samōwar* of pewter or brass[54] standing on low legs and filled with water. A huge pair of pincers is used to fill the cylindrical interior with glowing embers from the earth oven, from the cookhouse, or with charcoal heated on a flat, rectangular iron basin with short legs. At the base of the samowar's interior is a grid. A small chimney is placed on the top of the samowar and it remains there until the water boils, when it is replaced by a small china teapot, in which, with the help of the boiling water, a relatively small quantity of very strong tea is brewed, sufficient, however, to form the basis for the innumerable glasses of tea to be served in an unending sequence to those present. At the side of the samowar waisted tea glasses about 8 cm. high with appurtenant flowered saucers and spoons[55] lie in a tin bowl. The glasses and saucers were purchased in the *sūq* in packages of 12, and were said to have been imported from Czechoslovakia. These small glasses are half-filled with tea from the teapot and then filled up with boiling water from the tap of the samowar, each glass being sweetened with granulated sugar (equivalent to 2 lumps of sugar) from a tin, or with loaf sugar broken into pieces on a cloth by a special sugar hammer[56]. A bowl with these lumps of sugar is also passed round[57]. The tea glass, saucer and spoon are rinsed in a bowl with boiling water every time they are to be used. When a tea glass is empty, it is fetched and a fresh one brought until one places the glass down on the saucer as a sign that no more is desired.

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The woman who makes the tea has nothing to do with serving it, and never moves from her position behind the samovar. Members of the family and guests also remain seated in their places. If no children are present, it is for the humblest of the adults present, irrespective of sex, to fetch the empty tea glasses and bring fresh ones. As a rule it is children's work. From the time they are able to balance across the floor with a tea glass and saucer in the one hand they take part in this ceremony.

Cooking. In addition to the morning meal consisting of *mâst* and *âsh*, sheets of bread folded into corners to be used as spoons when eating the *mâst*[28], and, rarely, fried eggs, *kâka*, swimming in butter, the women prepare two warm meals in the course of the day. The one is eaten a little past noon, the other at about 6 p.m. Food left over can be kept for the following meal, but remains of the evening meal are only as an exception consumed the next morning. In fact remains of food are never kept for any length of time as there are no facilities for so doing and the heat in the summer is too great, about 104° F.

The basic ingredient of lunch and supper is *brinj*, rice, steamed in butter[29], with which is served one or two kinds of tomato thickening or sauce with vegetables or small morsels of meat. Meat is not obligatory, but when served it is mutton or fowl. The latter is dipped in boiling water to loosen the feathers and then plucked, cleaned, washed and boiled or roasted. On festive occasions it is served in large pieces, otherwise in small, with sauce. Fowl could also be grilled: split, strewn with salt and spitted on long skewers stuck down in a circle around the fire. Boiled wheat grain, crushed in a revolving grinder[30], is used as a substitute for rice. Rice is carefully washed and rinsed before it is poured into boiling water or melted butter.

In regard to roast dishes there is *kâbâb*—not the Turkish kind[31] consisting of whole pieces of meat skewered and grilled—but made of minced meat which is pressed around an iron bar like an oblong hamburger. These bars are then placed side by side on the brazier. When cooked they are pushed off the bars with a folded sheet of bread.

Tomatoes, *bâmiyâ*[32] or ladies' fingers, and *bâdhjân* or eggplant[33] plus pimentos, brinjal, lentils, marrows, onions, potatoes, parsley, beans and peas[34] are the vegetables used. Cucumber is eaten thinly-sliced in *mâst* at the morning meal and also grown as a sort of fruit, split into small boats strewn with salt.

Of fruit there are plums, apricots, figs, grapes, yellow melons and water melons. A favourite dish at Topzawa, Sulaimani and Balkha is vine-leaves wrapped round a mixture of rice and currants, placed in a saucepan with tomatoes and onions stuffed with rice over which is poured butter and a very little water[35]. Meals consist of one course only followed by fruit. Rice was served on a flat dish accompanied by bowls with the meat and vegetable sauce. As a rule two such bowls with various contents were brought in on the large circular metal tray, and placed straight on the floor. As a European I was given a table, but this was an exception. In the sauce bowls are spoons of metal or of wood, about 0.225–0.245 m. long (E. 2266, 67, 69), for ladling sauce over the heap of rice one intends to eat. Then, with the fingers of the right hand a suitable lump of the damp rice is rolled in the palm of the same hand, and pushed into the mouth by the thumb. If larger pieces of fowl are served they are placed

269 on a sheet of bread and gnawed. Spoons were sometimes used to eat from [illegible][a], but forks
262 and knives were not used[b]. Pieces of bread were used to eat with in addition to being consumed a
[412] food. The beverage drunk is *mâstâw* or the less-distinguished *dûgî*. These are drunk from glasses
[272] not drunk with a ladle from a common circulating bowl. Hands are washed before and after the meal
[515] Water from a jug is poured over them down into a circular basin. After the meal the mouth is rinse
and cleaned.

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312 *Fetching of water.* Water is transported to the house by women in containers of various kinds
415 clay jars about 0.40 m. high with a handle on the one side (E. 2239), home-manufactured and slightly
482 burnt, or rectangular petrol cans with an opening at the top on one side. Both are carried on the he
462 shoulder and supported by a raised right arm; there are also water skins, dead, made out of whole
tanned sheep or goatskins either carried across the woman's loins and held in place by the arms, o
on the back in a big shawl, the ends of which are tied round the woman's chest. When a filled wate
skin of this type is to be placed on the back, the woman first places the shawl on the ground, the
the water skin, and finally herself, lying on her back. She then ties the ends of the shawl, the one en
being led over the right shoulder, the other under the left arm. Rising, she pushes the water skin int
place before setting off. This is precisely the same procedure as is used when a woman places a sac
sack on her back with the aid of a rope during the harvest.

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372 *Fuel supply.* Fuel is scarce and is utilized extremely effectively. In the workhouse, both the clay
354 lined sunken earth oven and the semicircular cooking pits bordered by low clay walls are fed wi
whole branches fetched from the mountains. In the villages there was also a transportable form o
these cooking pits[a]. The fuel consumption of both the earth oven and the cooking pits is very slight
and the embers are carefully removed and placed in the samovar. Of other forms of fuel there ar
[239] cakes of animal manure kneaded with straw and dried on the walls of the clay houses[b]. Cattle manure
is collected in the fields and pastures by the women. Charcoal, which is used for the low, flat embe
pan, is a commercial commodity produced and sold by charcoal burners. Both in Baleisawar and i
the villagers there are petrol stoves to be found in bigger households, but in all these places these
braziers are mainly used for cooking purposes.

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132 *Heating.* During the time I was in Kurdistan, from May to September, it was summer with tempe
379 storms of up to 30° C (122° F.), so I had no opportunity of studying the heating of houses in the cold
periods of the year. One cool morning in Serkan, a village of some thirteen, a fire was lit in a ho
niche in the wall under a kazan. This was all I experienced in the way of heating. For further partic
ulars I must quote the reports of other travellers. Hay[a] states that: "In winter the main room i
heated by an open fireplace in the centre; the smoke passes out (or does not, as the case may be)
a hole in the middle of the roof". Soane[b] refers to: "... a brazier of charcoal", and that "a wood-
a quilt ... formed the "kirsi" which is the Kurdish method of keeping oneself warm". Nikitine
writes that: "En hiver, pour dormir, on place au-dessous de foyer ou tabouret (kursi), ou le mêm
d'une couverture[c] en tout le monde se couche dessous ...".

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Washing up and laundering. All washing up is done in cold, running water, very thoroughly and carefully, nothing being used except the white household soap also used for washing clothes. The sole domestic utensils that come into contact with boiling water are the tea glasses whilst tea is being served. Clothes are washed in hot water, soap flakes or white and brown household soap being used. Water for the washing of clothes is, in the villages, boiled in a vice pot over a fire in the courtyard, and the clothes are rinsed in cold spring water at one of the basins. Clothes might be hit against a stone or beaten with a wooden bat. Incidentally, few of the materials used for dresses were suitable for washing. The materials with metal worked into them, the coloured silk and artificial silk materials, lost a good deal of their beautiful appearance when coming into contact with soap and water. Those best suited were naturally the white and dark flowered cotton stuffs. In fact the cleanliness that constitutes an aesthetic factor in our mode of dressing is unknown to the Kurdish woman. It was said that in the olden days, before Europeans soap a grass root or soap root was used. Articles of clothing are kept in metal chests, with tobacco inside against moths.

Ironing is done with an iron filled with glowing charcoal or, in towns like Kirkuk and Sulaimani, with an electric iron. There are no ironing boards. Ironing is performed on the floor with a carpet as underlay, the ironer on her haunches. A table and standing position is the exception, the squatting working position being preferred.

Cleaning. As there were no wooden floors in the houses I lived in, I found that a floor cloth was something seldom seen, and used only on tiles in Sulaimani. Clay floor, courtyards and roofs were swept with a brush, *gezi* (E. 2270), made of two palm leaves tied together, the ribs of which were all laid on the same side and sewn together so that it resembled a fan, 0.40 m. long and 0.27 m. broad. The brush, which is quite cheap and quickly worn out, is bought in the *suq*. The dust swept up, the dirt and refuse can, for example, be put in a petrol can and emptied. During work the woman moves on her haunches across the floor, sweeping away from, not towards, her. In the summer all floors are daily sprayed with water or, as in Sulaimani, watered with a hose in order to clean the floor, to create coolness and, particularly, humidity in the extremely dry air. Rugs and underlying mats, which at the beginning of summer are rolled off the floor and stacked on a wooden bench in some room in the house, are filled with clay dust, which the dustcarts whirls about, but there is no carpet beating.

Bedmaking. Made beds do not exist as a common factor. As formerly mentioned, women make the beds each evening and remove them in the morning. The iron bedsteads there may be in the house stand during the day like bare skeletons on the loggia, the roof, or wherever the family has chanced to sleep at night during the summer heat. In the villages common beds are arranged with branch-covered laths, resting, for example, on four petrol cans. Generally, a "bed" merely consists of a mat on which a cotton mattress is rolled out. For covering a quilt is used, with or without the sewn-on, envelope-shaped, cotton cover, which is not adapted for changing as it has to be unstitched. Under sheets are rare. The pillow is a cylindrical cushion. If there is any kind of pillow case it is of cotton and shaped like a cuff around the middle of the cushion. It is not meant to be changed, either.